TAWHEED AND SUNNAH

WHO ARE WE AND WHAT DO WE WANT?

FURKAN

Prepared by
Tawheed Magazine



Our Creed and Methodolody

Tawheed Magazine



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بسم الله الرحمن الرحيم

Surely, all praise is due to Allah. We praise Him and seek His aid and forgiveness. We seek refuge in Allah from our souls' and actions' evils. Whomsoever Allah guides there is none to misguide. Whomsoever Allah misguides there is none to guide. I bear witness that there is none worthy of worship except Allah. He is the one and only, no partner has He. I bear witness again; Muhammad *(pbuh)*[1] is Allah's slave and Messenger.

"O you who believe! Fear Allah as He should be feared and do not die except as Muslims." [2]

"O mankind! Fear your Lord, who created you from a single person, and from him He created his mate, and from them both He created many men and women. And fear Allah, through Whom you demand your mutual (rights), and revere the wombs. Surely, Allah is always watching over you." [3]

1. Peace and blessings of Allah be upon him.
2. 3/Ali 'Imran, 102
3. 4/An-Nisa, 1

"O you who have believed! Fear Allah and speak words of appropriate justice. He will (then) direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great victory." [1]

To proceed, verily, the best speech is the speech of Allah and the best guidance is the guidance of Muhammad. The worst of all affairs are the newly invented matters, for every invented matter is an innovation and every innovation is a going astray and every going astray is in Hellfire.

1. 33/Al-Ahzab, 70-71



WHO ARE WE
and
WHAT DO WE WANT?

Preface

In the name of Allah, the most Gracious, the most Merciful…

Praise be to Allah and peace and blessings be upon His Messenger.

Dear reader,

May the peace, mercy and blessings of Allah be upon those who follow the true guidance. We are a community whom Allah bestowed His true guidance, made successful in serving His religion and who fear committing sins and seek the mercy of Allah. Our call to *Tawheed* and Sunnah, in which Allah made us successful, spread thanks to Allah's favor. Surely, the principles we gave voice to weren't new. It was the common message of the



prophets starting with Adam *(as)*[1] and ending with Muhammad Mustafa *(pbuh)*. We did our utmost to call people to this message.

For millions of people unaware of this call, it is we and our call that remained unknown; and for those aware of this call, it is we alone that remained unknown.

As we started inviting people to the religion of Allah, divine Sunnah also began to process. Rulers who rebel against Allah did not like to be warned of the imminent torment – just like the tawagheet (i.e. tyrants) of the past. Being reminded the truth, they were disturbed and there started the inevitable hostility between the people of truth and the people of falsehood.

"And indeed We sent to the tribe of Thamud their brother Salih, saying: 'Worship Allah.' Then look! They became two parties quarreling with each other." [2]

They first belittled us and our invitation. They sicced the media and today's sorcerers – false scholars (to whom Allah had given the knowledge of His Ayah but he detached himself from them) serving for the wrongdoers – on us.

1. Alayhi sallam - peace be upon him
2. 27/An-Naml, 45



"(People of Noah said): Shall we believe in you, when the meanest (of the people) follow you?" [1]

"(Pharaoh said): Am I not better than this one (Moses) who is despicable and can scarcely express himself clearly?" [2]

When they saw that a call appealing to fitrah (the primordial nature) of humankind and inviting people to worship their Lord alone was reflected in those with sound fitrah, they resorted to lying and said that our intention is wicked and we pursue different goals.

"But the chiefs of his people who disbelieved said: 'He is no more than a human being like you; he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.' " [3]

"And Pharaoh said, 'Leave me to kill Moses, and let him call his Lord! I fear that he may change your religion, or that he may cause mischief to appear in the land.' " [4]

The courageous people who set their hearts on this invitation did not ask of any worldly goods. They dropped out of the universities which

1. 26/Ash-Shu'ara, 111
2. 43/Az-Zukhruf, 52
3. 23/Al-Mu'minun, 24
4. 40/Al-Mu'min, 26



people strive after throughout their lives; they left the positions they gained. They declined all glittering businesses and turned down charming bequests they would acquire. They have become the embodiment of the verse of the Qur'an ***"Flee to Allah!".*** They have released all ties obstructing worship in the way leading to Allah. As the flatterer men of religion (who deceive in respect of Allah) and the members of the Islamic (!) party get wealthier, these courageous men have lost all their worldly goods for the sake of religion.

Then, they started to threaten us. They revived another tradition their taghut ancestors applied on the people of *Tawheed* by saying ***"Love it, or leave it!".***

"And those who disbelieved said to their messengers: 'Surely, we shall drive you out of our land, or you shall return to our religion.' So their Lord revealed to them: 'Truly, We shall destroy the wrongdoers.' " [1]

They practiced their ancestors' tradition and we practiced ours.

"We should have invented against Allah a lie if we returned to your religion, after Allah has rescued

1. 14/Ibrahim, 13



us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His knowledge. In Allah (alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment." [1]

Belittlement, marginalization, character assassination… They saw that none of these worked. How could it work? The courageous men stood up saying ***"Our Lord is Allah!"*** and their Lord strengthened their hearts with patience.

"And We made their hearts firm and strong when they stood up and said: 'Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief.' " [2]

Now it was the time for the actual intervention. This invitation should have been prevented.

"(Pharaoh) said, 'If you choose a god other than me, I will certainly put you among the prisoners.' " [3]

And finally we were imprisoned... But there was a problem. They had defined the ***'Religion***

1. 7/Al-A'raf, 89
2. 18/Al-Kahf, 14
3. 26/Ash-Shu'ara, 29



of Democracy', to which they invited millions, as freedom of thought and liberty. If they had the right to spread the falsehood, people of truth should also have had the right to spread the truth. At this point, the paradox of their Meccan predecessors' ***'idols made out of sweet confections'*** arose. The polytheists *(mushrikun)* made idols out of sweets and ate them when they were hungry. Yes, eating your deity when hungry…This is the situation in which Allah puts polytheists in this life. For such people that much degraded in this life, what kind of disgrace and torment would be waiting in the Hereafter?

The democrats were hungry as well and they saw that the tale of liberty told for ages was not serving their purpose any more.

They needed a lie to imprison us. ***'Al-Qaeda',*** they said... After all, their laws allowed armed terrorist groups (!) to be punished. It didn't work. Because everybody knew that we weren't a member of Al-Qaeda, we don't adopt their creed and methodology and we don't approve their military actions outside the occupied towns.



With the will of our Lord, all of our brothers were released at the end of one year. Years; 2008-2009.

After we were released from the prisons of tawagheet, having increased our certainty (yaqeen), we continued steadfastly from where we left off.

Two years later, they mounted another offensive. They said: *"You are telling people only a part of the religion.. **Our duty** is to prevent you from poisoning people and to tell them the moderate side of Islam which you don't mention."* This speech by a respected (!) man, who is still under arrest in Silivri Prison for ***'treason',*** was kind of summarizing the purpose behind the operations against us. We were imprisoned once again. At the end of two years, none of our brothers left imprisoned. Years; 2011-2013.

When we regained our freedom, we addressed to broader masses with a louder voice thanks to the favour of Our Lord and the opportunities He provided. Our invitation went beyond the borders of Turkey. Our lectures and publications were translated into many foreign languages. That was just too much! Just like the local tawagheet, global tawagheet were also annoyed by our



invitation now. Our invitation and preacher were reported as news on the world media. The rats living among us regarded this news as an instruction, given by the master to the servants, and they started speaking out that the government should carry out operations at once.

Nine months had barely passed when our freedom was again taken back from us. First they said 'ISIS'. They kept the country's agenda busy with this title, but they arrested us saying 'Al-Qaeda'. The judges, who acted like arresting officers, upon reaching the conclusion that none of these two names would be helpful, said 'Armed Terrorist Organization (!)'. We have experienced the absurdity of being called an armed terrorist organization although we had no weapons. We recall a police commissioner's remark: ***"You have no weapons but your ideas are more dangerous than weapons."*** (Year; 2014)

In nine months, none of our brothers were left imprisoned. Our released brothers returned to their duties and continued from the point they left saying ***'Bismillah'.*** Eight months had barely passed when another operation was launched… They deceived the public for one week saying ***'operation against ISIS'.*** We were ***'Al-Qaeda'*** while



being arrested, then transformed into ***'Armed Terrorist Organization (!)'*** during interlocutory judgment. Then they were convinced (!) again that we were ISIS. The intelligence agencies of the state, at the request of the court, reported that we were not ISIS, and we even stood aloof from ISIS. Democrats were not convinced. They continued eating from their sweet idol, democracy. Indeed, in our eid sermon (*khutbah*), which was adduced as the reason for our arrestment, we had clearly indicated that we had no weapons or bombs; we were planning to invite people; not attack them. *'Do you consider the Republic of Turkey a taghuti (i.e. non-Islamic) regime?', 'Why don't you pray in the mosques linked to the Presidency of Religious Affairs (Diyanet)?', 'Did you say that Ataturk is an idol?', 'Is voting a shirk (associating partners with Allah)?'...* These types of questions are significant to understand what is actually regarded as weapons. Our preacher and Muslim brothers were still under arrest. Year; 2015.

Praise be to Allah, these operations have contributed to the spread of our invitation, have led us to close ranks and serve our religion in new areas.



The question was flooding into the minds: ***'Who were these people and what did they want?'*** Everybody threw something different into the pot. As the love of the lovers grew bigger with each passing day, the hatred of those annoyed by the invitation of *Tawheed* and Sunnah was reflected in their language; surely, what they hide within their breasts is much greater.

We prepared this introductory text as a heartening reminder to those who set their hearts on this invitation, as a frank and straightforward answer to those who were curious about us and made a search with questions in their minds and as an announcement to the enemies of this invitation that we are not discouraged and we will do our utmost to call people to this truth.

We tried to present our creed and methodology and our point of view towards the controversial issues of today. Because this is an introductory text, we tried to keep it brief and to the point. We added footnotes of the studies of our community *(jama'ah)* and the sources in which you can find the details of the articles.

May Allah protect you and increase us in guidance.



OUR CREED
OUR BELIEF

1. Iman means to have a faith in Allah, His angels, His books, His messengers, the Day of Judgment and fate *(qadar)* - the good in it and the evil in it.

"The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers,' and they say, 'We hear and obey. (We seek) your forgiveness, our Lord, and to You is the return (of all).' " [1]

"...Faith (iman) is that you believe in Allah and His angels and His books and His messengers and in the Last Day and in fate (qadar), both in its good and in its evil aspects." [2]

1. 2/Al-Baqara, 285
2. Muslim, 8



2. Pillars of iman are inseperably bound together. There is no difference between a person denying one of these pillars and a person rejecting all of them. Allah even regarded Jews' enmity towards Gabriel (Jibril) alone as an enmity towards all pillars of iman.

"Say (O Muhammad), 'Whoever is an enemy to Gabriel (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it and guidance and glad tidings for the believers.' Whoever is an enemy to Allah, His Angels, His Messengers, Gabriel (Jibril) and Micheal (Mika'il), then verily, Allah is an enemy to the disbelievers." [1]

"Verily, those who disbelieve in Allah and His Messengers and seek to make distinction between Allah and His Messengers saying, 'We believe in some but reject others,' and wish to adopt a way in between- they are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment." [2]

Somebody who rejects any book, messenger or angel is deemed to have rejected all pillars of iman.

1. 2/Al-Baqarah, 97-98
2. 4/An-Nisa, 150-151



3. Faith in Allah is based upon three principles:

a. Oneness of Godship or Oneness of Worship (*Tawheed* al-Uluhiyya): İlah (deity or god) is the one to be worshipped. *Tawheed* al-uluhiyya means that all worship must be directed toward Allah alone and He is not to be associated with any partner. The one, who directs religious rituals and practices such as supplication, vow, prayer, circumambulation and giving the right of legislation…etc. to other rivals, people or institutions, is deemed to have set up a deity besides Allah.

"Say, 'Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim (Abraham), Hanifa (the true Islamic monotheism – to worship none but Allah alone) and he was not of the mushrikun (i.e. idolaters).' Say: 'Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims." [1]

"...The command (or judgment) is for none but Allah. He has commanded that you worship none but Him. That is the straight religion, but most of the people do not know." [2]

1. 6/Al-An'am, 161-163
2. 12/Yusuf, 40



b. Oneness of Lordship (*Tawheed* ar-Rububiyyah): Rabb (Lord) means the creator, regulator, sovereign owner and nurturer. *Tawheed* ar-Rububiyyah means to believe that Allah the exalted is one and unique in His actions and that He has no partner in His dominion and actions.

"Say: 'Who provides for you from the sky and the earth? Or who owns hearing and sight and who brings out the living from the dead and brings out the dead from the living and who disposes the affairs?' They will say, 'Allah.' Say: 'Will you not then be afraid (of Allah's punishment)?' " [1]

"Indeed, your Lord is Allah, Who created the heavens and the earth in six days and then He rose over (Istawa) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists." [2]

Allah the exalted is the Lord – that is the nurturer of the worlds. He nurtures His creations unto perfection in two ways:

- He governs and sustains the whole creation through His universal laws. Sunrise and sunset,

1. 10/Yunus, 31-32
2. 7/Al-A'raf, 54



the alternation of the night and the day, orbital motions of celestial objects are among these universal laws. When Allah the exalted abolishes this system, it is the end of the world – namely the beginning of the Resurrection.

• By the regulations (ahkam) He has sent down, that is the Qur'an and the Islamic law (Sharia) serving as a constitution, He prescribes and nurtures both the individuals and the society. The fact that people abandon this devine ruling system and adopt the legislation made by ignorant, unjust and forgetful man, who follows his own desires, means anarchy, chaos, lack of life safety and property protection which can be seen as social catastrophe.

The ones who give the right of decision-making to authorities other than Allah and who regard themselves as decision-makers, are deemed to have taken lords besides Allah.

The most obvious example of this is the People of the Book who remained silent to their rabbis changing the regulations of Allah, making what is permissible (halal) prohibited (haram) and making what is prohibited permissible and organized their lives according to their commands. Allah the exalted says:



"They (Jews and Christians) have taken their rabbis and their monks to be their lords besides Allah, and Messiah, son of Maryam (Mary), while they were commanded to worship none but one Ilah (God). None has the right to be worshipped but He. Praise and glory be to Him, far above is He from having the partners they associate (with Him)." [1]

c. Oneness of Names and Attributes (*Tawheed* al-Asma was-Sifaat): To acknowledge the names and the attributes of Allah the exalted as He described them in the Qur'an and the Sunnah and to ascribe these attributes to Him only.

Allah the exalted is unseen *(ghayb)*. It is impossible for servants to see or comprehend Him with their finite minds. The only way to know Him is to believe and affirm the explicit descriptive statements *(nass)* revealed in the Qur'an and the Sunnah.

We believe in all attributes mentioned in the Qur'an and the Sunnah, we do not refer to our reasoning to understand them, we do not deviate to the paths of allegorical interpretation *(ta'wil)* or distortion of the meaning *(tahrif)* and we do not deny them for being inconceivable.

1. 9/At-Tawbah, 31



"...The Most Gracious rose over (Istawa) the Throne..." [1]

"...The Jews say: 'Allah's Hand is tied up.' Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched." [2]

"...The Anger of Allah is upon them, and He has cursed them and prepared Hell for them." [3]

"... (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills." [4]

"The hand of Allah is over their hands..." [5]

We believe in these explicit statements and affirm what the words denote. We attest to our Lord's attributes according to their apparent meaning and as befits Allah's Glory and believe that human mind cannot understand the modality of His attributes. All attributes of absolute perfection belong to Allah and we distance our Lord from every shortcoming and deficiency.

"...There is nothing like unto Him, and He is the All-Hearer, the All-Seer." [6]

1. 20/Taha, 5
2. 5/Al-Ma'idah, 64
3. 48/Al-Fath, 6
4. 57/Al-Hadid, 29
5. 48/Al-Fath, 10
6. 42/Ash-Shuraa, 11



"And there is none co-equal or comparable unto Him." [1]

"...His is the highest description in the heavens and in the earth." [2]

Denying and comparing some attributes of Allah to those of servants is a tradition Jews started. Allah the exalted says:

"Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah who decreases or increases (your provisions), and unto Him you shall return." [3]

Jews, upon hearing this verse, objected: ***'Is Allah poor, why does He want to borrow from us?'.*** Thereupon our Lord sent down these verses:

"Indeed, Allah has heard the statement of those (Jews) who say: 'Truly, Allah is poor and we are rich!' We shall record what they have said and their killing of the Prophets unjustly, and We shall say: 'Taste you the torment of the burning (Fire)." [4]

This tradition of the Jews was involved in Islam by the scholars of Islamic theology *(kalam)* who were under the influence of the

1. 112/Al-Ikhlas, 4
2. 30/Ar-Rum, 27
3. 2/Al-Baqarah, 245
4. 3/Ali 'Imran, 181

philosophers and the verses describing Allah have been subject to reasoning. A group of them denied these attributes, deviated and became disbelievers *(kuffar)* and another group interpreted them *(ta'wil)* according to their own reasoning, deviated from the path of Sunnah and became followers of innovation *(bid'ah)*.

4. Being attached to a religion does not make a person from the people of that religion. Unless a person adopts the foundational pillars/essense of the religion and puts it into practice in terms of belief and deeds, his attachment will only be a proof against him.

Jews, Christians and polytheists of Mecca regarded themselves as followers of Abraham *(as)*. However, because they did not adopt the essence of Abraham's tenet in their lives, their attribution was nothing but a claim.

"Abraham was neither a Jew nor a Christian, but he was a true Muslim Hanifa and he was not of the mushrikun. Verily, among mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe. And Allah is the Protector and Helper of the believers." [1]

1. 3/Ali 'Imran, 67-68



5. The essence of the religion of Islam is encoded in the word of *Tawheed* and it has been the common message of all prophets starting with Adam *(as)* and ending with Muhammad *(pbuh)*.

"And We did not send any messenger before you but We inspired him (saying): 'None has the right to be worshipped but I, so worship Me (alone).' " [1]

If we consider the call of the prophets and how they presented *Tawheed* to their people, we understand the essence of Islam.

"And verily, We have sent among every Ummah (community) a messenger (proclaiming): 'Worship Allah and avoid Taghut (all false deities).' Then of them were some whom Allah guided and of them were some upon whom the straying was justified." [2]

"And (remember) when Abraham said to his father and his people: 'Verily, I am disassociated from what you worship. Except Him who created me, and verily, He will guide me.' And he made it a word[3] lasting among his descendants that they might return (to it)." [4]

1. 21/Al-Anbiya, 25
2. 16/An-Nahl, 36
3. Allah passed this word, which Abraham said to his people, as a Word of Tawheed on to humankind after him.
4. 43/Az-Zukhruf, 26-28



"There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold[1] that will never break. And Allah is All-Hearer, All-Knower." [2]

In the well-known hadith of Gebrail, The Messenger of Allah *(pbuh)* says: *"Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform salah (ritual prayer), pay the zakah (alms), fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka'bah at Mecca) if you can find a way to it…"* [3]

Another narration of the hadith is as follows: *"…Islam is to worship Allah alone and associate no partners with Him. To perform the prayer…"* [4]

A similar language appears in this hadith; *"Islam is based on five principles.To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle. To offer the prayers…"* [5]

Other narrations of the hadith are as follows:

1. The handhold that will never break is the word of Tawheed and the religion of Islam.
2. 2/Al-Baqarah, 256
3. Muslim, 8
4. Al-Bukhari, 50
5. Al-Bukhari, 8; Muslim, 19



"...Islam is based on five principles: To believe in the oneness of Allah." [1]

"...Islam is based on five principles: To worship Allah alone and disbelieve in other deities besides Him." [2]

These statements are various. However, when we we gather those all together, it is understood that Islam, the religion of all messengers and the only true religion with Allah, consists of these fundamental principles:

a. To single out Allah in acts of worship

b. To associate no partners with Him

c. To reject tawagheet worshipped other than Allah

Saying the Word of *Tawheed* only, which is the sign of adopting Islam, is of no use for man unless he fulfills these principles.

6. The Surah Al-Kafirun is like an embodiment of these articles.

"Say, 'O you disbelievers! I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you

1. Muslim
2. Muslim

worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.' " [1]

"I was with the Prophet on a journey. The Messenger heard someone reciting Al-Kafirun. He said 'This man is free from polytheism (shirk).' " [2]

The Messenger of Allah *(pbuh)* said: *"What brought you here?"* I said: *"O Messenger of Allah, teach me something that I may say when I go to bed."* So he *(pbuh)* said: *"Recite: 'Say, o you disbelievers' for verily it is a disavowal of shirk."* [3]

Al-Kafirun is a declaration of freedom from polytheism. This declaration is the condition of embracing Islam; and to keep belief pure from polytheism is the condition of establishing firmly within Islam.

"It is those who believe and do not confuse their belief with zulm (shirk), for them (only) there is security and they are the guided." [4]

"And indeed it has been revealed to you, as it was to those before you: 'If you join others in worship

1. 109/Al-Kafirun, 1-6
2. Musnad, 16605
3. Ebu Davud, 5055; Tirmizi, 3403.
4. 6/Al-An'am, 82



with Allah, surely (all) your deeds will be in vain, and you will certainly be among the losers.' " [1]

Surah Al-Kafirun, which is a declaration of freedom from polytheism includes the following:

- Declaring polytheists to be disbelievers

- Believing that the deities they *(mushrikun)* worship and their acts of worship are void and null

- Declaring that we do not worship the same god

- Emphasizing the distinctness of their religion confused with polytheism and Islam and being disassociated from their religion

7. Legislation and Judgment (Al-Hukm) is only for Allah. Allah the exalted is the Creator, the Nourisher and in His hand is the dominion of everything and He is the ultimate authority that regulates the rules for man and legislates what is lawful and unlawful.

The conviction of Allah being the Ruling Judge is based upon four principles.

1. 39/Az-Zumar, 65



a. Affirming that judgment and legislation belongs to Allah alone.

"...The command (or judgment) is for none but Allah. He has commanded that you worship none but Him. That is the straight religion, but most of the people do not know." [1]

"...He makes none to share in His Decision and His Rule." [2]

"Unquestionably, His is the creation and the command." [3]

b. For the ruler, obligation of ruling only by the laws of Allah.

"O Dawud (David), verily, We have placed you as a successor on earth, so judge between mankind in truth and do not follow your desire for it will mislead you from the path of Allah. Verily, those who wander astray from the path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning." [4]

"Verily, We did send down the Torah, therein was guidance and light, by which the prophets who submitted themselves to Allah's Will, judged

1. 12/Yusuf, 40
2. 18/Al-Kahf, 26
3. 7/Al-A'raf, 54
4. 38/Sad, 26



for the Jews. And the rabbis and the priests for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore do not fear men but fear Me and do not sell My verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the disbelievers." [1]

"And so judge, (O Muhammad), between them by what Allah has revealed and do not follow their vain desires and beware of them, lest they tempt you away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some of their sins. And truly, most of men are fasiqun (rebellious and disobedient to Allah). Do they then seek the judgment of (the Days of) Ignorance? But who is better in judgement than Allah for a people who have firm faith." [2]

c. For the ruled, obligation of giving this right to Allah only.

"Or have they partners with Allah, who have instituted for them a religion which Allah has not allowed?" [3]

"Shall I seek a judge other than Allah while it is

1. 5/Al-Ma'idah, 44
2. 5/Al-Ma'idah, 49-50
3. 42/Ash-Shuraa, 21



He Who has sent down unto you the Book, explained in detail." Those unto whom We gave the Scripture (Torah and Gospel) know that it is revelaed from your Lord in truth. So never be then of those who doubt. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower." [1]

"Do not eat of that on which Allah's Name has not been pronounced. For sure, it is fisq (disobedience). And certainly, devils do inspire their allies (among men) to dispute with you, and if you obey them, then you would indeed be mushrikun (polytheists)." [2] [3]

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah and (also) Messiah, son of Maryam (Mary), while they were commanded to worship none but one Ilah (God); none has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from having partners they associate (with Him). " [4] [5]

1. 6/Al-An'am, 114-115
2. 6/Al-An'am, 121
3. Revelational circumstance of this ayah, as reported by Ibn-i Abbas is as follows: "When the ayah 'Do not eat of that on which Allah's name has not been pronounced' was revealed, some idolaters said to the Muslims: 'You claim that you seek Allah's pleasure. Yet, you do not eat what Allah causes to die, but you eat what you slaughter.' Thereupon, the ayah 'Certainly, devils do inspire their allies to dispute with you. And if you obey them, then you would indeed be polytheists.' was revealed." (Ibn Kathir)
4. 9/At-Tawbah, 31
5. Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a hadith via several chains of narration, from Adi bin Hatim, may Allah be pleased with him, who became Christian during the time of Jahiliyyah. When the call of the Messenger of Allah reached his area, Adi ran away to Ash-Sham, and his sister



d. Not applying to courts, which judge by other than what Allah has revealed, in cases of daily issues and disputes.

"Have you seen those who claim that they believe in that which has been sent down to you, and that which was sent before you? They wish to go for judgment in their disputes to the taghut (i.e. false judges) while they have been ordered to reject them. But Satan wishes to lead them far astray." [1]

8. States which are not ruled by the regulations of Allah are evil systems of taghut and the governing parties in those countries are tawagheet. The only way to embrace Islam is to agree their disbelief *(kufr)*, reject them and keep away from their way and methodology through which they became tyrants.

According to the Islamic Law, ruling parties

and several of his people were captured. The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Ta'i, was known for his generosity, went to Al-Madinah. When the people announced his arrival, Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this ayah; 'They took their rabbis and their monks to be their lords besides Allah'. Adi commented, "I said, 'They did not worship them.' " The Prophet said: "Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them." (İbn Kathir)

1. 4/An-Nisa, 60



or leaders who see democracy as a means and refer to Islam in their speech and actions are no different than those who adopt secularism and democracy.

One cannot serve the religion of Allah by committing polytheism and overstepping the boundaries.

9. ***Democracy,*** which is based upon the principle of ***'Sovereignty unconditionally belongs to the nation',*** is a man-made religion. Just as each religion has an understanding of worship and commitment, democracy involves an act of worship as well, that is taking part in elections. Voting in elections means assocating partners with Allah and adopting the religion of democracy.

The explicit statements and proofs (within the Qur'an and the Sunnah), clear descriptions provided for democracy by the present secular systems and the regulations in place that are contrary to compulsory Islamic rules and regulations prove that this issue is quite evident. To regard those, who say that this issue is unclear and thence commit polytheism, as Muslims is a manifest error.



10. Each evil system of taghut has its own kind of tricks to put people into sleep and make them slaves to the system.

"Those who were deemed weak will say to those who were arrogant: 'Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him.' And each of them (parties) will conceal their own regrets when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?" [1]

Through these tricks, generations with the diseases of polytheism and disbelief in their hearts grow up. These generations are divided into classes. While some adopt the ideology of polytheism and disbelief and voluntarily become slaves of the systems, others attribute themselves to Moses but serve Pharaoh. The second group of people is more dangerous. Although these people follow Moses, as soon as they get a chance, they disobey Allah, incline toward polytheism and the calf, kill their prophets and deny the ayat of Allah. This point is highly emphasized in the verses of the Qur'an addressing the Children of Israel.

1. 34/Saba, 33



Nowadays, it is schools where people are enslaved to the system. The tawagheet of today clearly indicate their aim of constructing these buildings and the goals they want to achieve through education and curriculum.

The Basic Law of National Education (Art. 2): *'The duties of Turkish national education are to raise individuals who are committed to Ataturk's principles and reforms, and to the Ataturk's nationalism defined in the Constitution of the Republic of Turkey, who adopt, protect and develop the national, ethical, spiritual, historical and cultural values of the Turkish nation, who love and elevate their families, homeland and nation, who are aware of their duties and responsibilities to the Republic of Turkey – which is a democratic, secular and social state ruled by law based on human rights and the basic principles defined at the beginning of the Constitution…'*

General Aims of Turkish National Education (Art. 5): *'In line with the aims and objectives of the National Education, to make students adopt Ataturk's principles and reforms, the Constitution of the Republic of Turkey and basic principles of democracy… who respect human rights, children's rights, the rights of others…'*

It isn't compatible with Islam to be present



at these institutions in which polytheism and worshipping taghut is systematically imposed upon people. Those who claim that they will send their children to these institutions but will keep them safe at the same time are like those who claim they will swim but won't get wet. Children, who try to please their teachers and friends at school and their parents at home, will have the characteristics of the Children of Israel in time and become hypocrite and slippery who have something to say in every social environment and who make up "religious" excuses to break their covenant whenever they face a hardship.

Those who bring their children to these institutions despite the polytheism systematically being committed through speech, actions and beliefs, have broken their connection with Islam.

11. The believers take only Allah, his Messenger and those who believe as their friends.

"Verily, your Wali (friend, protector or helper) is Allah, His Messenger, and the believers – those who establish prayer and give the alms, and they bow down (in worship)." [1]

1. 5/Al-Ma'ida, 55



The believers do not take the enemies of Allah, those who spread corruption and polytheism in the land, abolish the Islamic Law and are in the state of war with Allah and His Messenger, as their friends. This kind of a friendship ruins faith.

"O you who believe! Do not take the Jews and the Christians as awliya (friends, protectors, helpers, etc). They are but friends and protectors to one another. And if any amongst you takes them as a friend, then surely he is one of them. Verily, Allah does not guide those people who are the zalimun (polytheists, wrongdoers and unjust). [1]

You see many of them taking the disbelievers as their awliya. Evil indeed is that which their ownselves have sent forward before them, for that reason Allah's Wrath fell upon them and in torment they will abide. And had they believed in Allah and in the Prophet, and in what has been revealed to him, never would they have taken them as awliya, but many of them are the fasiqun (rebellious, disobedient to Allah). " [2]

To take someone as an awliya means to establish intimacy, to obey, to help, to love… etc. Nowadays, there is a war declared against Islam and its divine rules and regulations. Doing

1. 5/Al-Ma'ida, 51
2. 5/Al-Ma'ida, 80-81



military service or working in the police forces of the systems that wage war against Allah through their armies and soldiers, means to take them as friends and disaffiliate from religion and faith.

12. In the light of the aforementioned headings:

The society we live in does not know taghut, hence does not reject it, associates partners with Allah and commits any kind of polytheism which mean it is a society far from the essence of Islam.

The fact that they attribute themselves to Islam, pronounce the Kalimat at-*Tawheed* (the Word of Oneness), perform the prayer and recite adhan (call to worship) does not have an effect upon the ruling on the society. People, who are ignorant of the essence of Islam, do these acts together with associating partners with Allah. Just as the claim of the Christians, Jews and polytheists of Mecca, who attributed themselves to Abraham *(as)* but at the same time associated partners with Allah, was invalid, the claim of this society who attributes themselves to Muhammad *(pbuh)* is invalid as well.

The societies raised upon polytheism are actually in a state of disbelief no matter if they attribute themselves to the previous Prophet.

13. The characteristics of Islam are unique



to this religion and they distinguish Islam and Muslims from other religions. When these distinguishing characteristics are present in a person, even though the truth is unknown, initially he is regarded as a Muslim.

Characteristics of Islam are changeable. Distinguishing features of Muslims in every time and place are regarded as the characteristics of Islam. At the time of the Messenger of Allah, Kalimat at-*Tawheed*, prayer, adhan, the statement of ***"I am a Muslim"*** belonged only to Muslims; that is why these were regarded as the distinguishing characteristics of Islam.

During the period of Abu Bakr *(r.anhu)*[1] the Ridda Wars (the Wars of Apostasy) broke out. The people who obeyed false prophets and avoided giving alms said ***"La ilaha illallah",*** performed the prayer and recited adhan. The companions of the Prophet (sahabah) didn't regard these as the distinguishing characteristics of Islam and that's why they fought against these people. They accepted being disassociated from these people, who affirmed the false prophets and did not give the alms, and acknowledging that they are astray

1. Radi Allahu anhu - May Allah be pleased with him



when alive and in the Hellfire when dead, as the distinguishing characteristics of Islam.

This applies to today as well. We witness a secular, who wages war against Allah, a commander who commands a war against Muslims, an artist who spreads corruption and immorality in the land and all leaders in disbelief acknowledging the statement of ***"La ilaha illallah",*** performing prayer and saying ***"Alhamdulillah I am a Muslim".*** For this reason, these lost the feature of being distinctive and they are no more the distinguishing characteristics of Islam.

The distinguishing characteristic of Islam is to be disconnected from the existing regimes and invented religions which are claimed to be Islam but in fact composed of polytheism and superstitions.

14. Takfir (declaring someone as a disbeliever) is another religious command just like prayer, alms and fasting. It is determined in the Qur'an and the Sunnah. Denying takfir, undervaluing it and belittling those declaring people as kafir depending on the proofs (revealed by Allah and practiced by the Prophet) means mocking the

verses of Allah and underestimating the religious commands.

"If you ask them (about this), they declare: 'We were only talking idly and joking.' Say: 'Was it Allah and His ayat and His messenger that you were mocking?' Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were guilty." [1] [2]

15. Those who have to be denounced as disbelievers because of their speech, action and belief are classified into 3 categories:

a. The ones who direct worship to other than Allah, who associate partners with Allah or who do not reject tawagheet. They have ruined the essence of Islam to which all prophets invited their people and they have committed polytheism.

b. The ones who accept the permissible things as forbidden and forbidden things as permissible, knowledge of which is compulsory in Islam. If they live among the Muslims and have an opportunity to learn about Islam, then they

1. 9/At-Tawbah, 65-66
2. This verse was revealed about those who mocked the People of the Bench (Ashab us-Suffah) who obeyed the commandments of Allah and who were among the prominent companions in the field of knowledge.



are in a state of disbelief. Relevant proof and evidence are established for those who live in a land far away from Muslims, have no opportunity to learn about the religion and who have recently been Muslims. If they insist and do not submit, they are deemed disbelievers.

c. The ones, whose actions necessitate takfir yet it is not a subject of the foundations of the religion or it is not included in the compulsory knowledge of Islam, are excused. After establishing the proof and dissolving the doubts, people who are firmly grounded in knowledge make the judgment of apostasy upon them.

16. People are not excused when their action is related to the foundations of the religion, except for compulsion and unmindfulness.

Because at that point, Allah the exalted revealed his absolute proof to the people and removed their excuses.

"And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed and made them testify of themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify,' – lest you should say on the Day of Resurrection:



'Verily, we have been unaware of this.' Or lest you should say: 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them. Will you then destroy us because of what the followers of falsehood have done?' " [1] [2]

Because of this primordial human nature *(fitrah)*, Allah the exalted wills people to be among monotheists, not polytheists.

"So, set you your face towards the religion as a Hanif – towards Allah's fitrah with which He has created mankind. No change let there be in the creation of Allah. That is the straight religion but most people do not know. (Always) turning in repentance to Him, be afraid and dutiful to Him, and perform the prayer and be not of mushrikun (i.e. polytheists, idolaters, etc.). " [3]

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1. Compulsion is the state of being compelled which opposes willful choices. "Whoever disbelieves in Allah after his belief and open their breasts to disbelief, except for one who is compelled while his heart is at rest with faith, on them is wrath from Allah and theirs will be a great torment." An-Nahl [16:106]
Unmindfulness is the state of acting just the opposite of what is intended or making a mistake when speaking - a slip of the tongue.
"Allah is more pleased with the repentance of His slave than a man who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes, lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allah, You are my slave and I am Your Lord.' He commits this mistake out of extreme joy. (Al-Bukhari, 6308; Muslim, 2744)
2. 7/Al-A'raf, 172-173
3. 30/Ar-Rum, 30-31



Furthermore, Allah the exalted provided proofs in the universe sustaining this knowledge of fitrah. The Quran reminds people of these proofs of Allah and asks them to be monotheists.

"And your Ilah (God) is One Ilah. None has the right to be worshipped but He, the Most Gracious, the Most Merciful. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs… etc.) for people of understanding." [1] [2]

And then He sent prophets.

"(We sent) messengers as bearers of good news and warning, in order that mankind should have no plea against Allah after the Messengers. Allah is Ever All-Powerful, All-Wise." [3]

1. 2/Al-Baqarah, 163-164
2. For the related verses see: 2/Al-Baqarah, 21-22; 21/Al-Anbiya, 17-33; 23/Al-Mu'minun, 84- 92; 28/Al-Qasas, 71-75; 30/Ar-Rum, 28-32; 13/Ar-Ra'd, 16; 41/Fussilat, 37
3. 4/An-Nisa, 165

He keeps the common message of all prophets safe and secure through the Qur'an which will be preserved till the Day of Judgement.

"Alif, Lam, Ra. This is a Book, the verses whereof are perfected and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things). (Saying) worship none but Allah. Verily, I am unto you from Him a warner and a bringer of glad tidings." [1]

After all these, with regards to the adequacy and soundness of His proof, He says:

"Say, 'With Allah is the perfect proof and argument. Had He so willed, He would indeed have guided you all.' " [2]

17. Despite all these, the ones, who claim that those in opposition to the basics of the religion are ignorant, they are excused due to their misinterpretation (tawil) and they cannot be denounced as disbelievers or polytheists before the establishment of the proof, are in manifest error. This perception of religion suggests that Allah could not wholly clarify and convey the message of *tawheed*, because of which He created humankind, to the people and what Allah left

1. 11/Hud, 1-2
2. 6/Al-An'am, 149



missing (!) need to be completed by the scholars. This argument and the sect it leads people to, is a plain error without any doubts rather than being an Islamic belief.

18. Iman is a statement of the tongue, a belief of the heart and an action of the limbs. Only if these three aspects come together can we talk about a true faith.

When a person does not confirm faith in his heart, this is an absolute and clear disbelief.

When a person does not confess his faith with his tongue, this is disbelief as well, except for excuses such as being mute.

Abandoning actions *(amal)* is a detailed subject. Absolute abandonment of the category of an action (completely), is disbelief because it means abandoning one of the essentials of iman. The ones who do not abandon the category of actions yet abandon performing some actions is a matter of dispute among predecessors *(salaf)*. The most favourable among them is that: the one who abandons prayer (salah) is a disbeliever (kafir); abandonment of the actions other than prayer is disobedience to Allah (fisq).



"Between a man and polytheism or disbelief is abandonment of prayer." [1]

19. If a statement or an action that necessitates disbelief is brought by a Muslim, not anyone can judge him as an apostate. Somebody of grounded knowledge and insight should look at how the action has taken place, what are the conditions for the judgment to be passed unto him and what are the obstacles before this judgment to be passed.

Because, our Lord seperated Muslims from non-Muslims as well as provisions dealing with their life in this world and the Hereafter.

"Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth? Or shall We treat those who fear Allah as the evildoers?" [2]

20. Iman includes a love for the companions of the Messenger of Allah *(pbuh)* without any exception; hating them and deeming them disbelievers is a disbelief and hypocrisy. We consider them in the way our Lord wants us to consider.

1. Muslim, The Book of Faith, 82
2. 38/Sad, 28



"And those who came after them say: 'Our Lord! Forgive us and our brothers who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.' " [1]

21. Belief in predestination (al-qadr) is one of the basic beliefs of Islam. One cannot be a Muslim without believing in predestination. The Qur'an and the Sunnah tell us that predestination consists of four levels:

a. Allah the exalted has the absolute knowledge of everything. He knew everything about His creation before He created it.

"...Allah encompasses all things in knowledge..." [2]

"...know that Allah is All-Aware of everything." [3]

b. Allah the exalted has written down this knowledge of Him in the Preserved Tablet *(al-Lawh al- Mahfuz).*

"Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of a dust on the earth or in the heaven.

1. 59/Al-Hashr, 10
2. 65/At-Talaq, 12
3. 2/Al-Baqarah, 231



Not what is less than that or what is greater than that but is (written) in a Clear Record." [1]

"Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His throne was upon water." [2]

c. Allah's will and preordaining power covers everything. Not a single leaf falls but He wills it.

"And your Lord creates what He wills and chooses; they have no choice. Glorified is Allah, and exalted above all that they associate." [3]

"And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who do not believe." [4]

"Verily, this is an admonition, so whosoever wills, let him take a path to his Lord. But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise." [5]

d. Allah the exalted is the sole creator of

1. 10/Yunus, 61
2. Muslim, the Book of Destiny, 16
3. 28/Al-Qasas, 68
4. 6/Al-An'am, 125
5. 76/Al-Insan, 29-30



everything. Allah decreed, willed and created everything.

"Allah is the Creator of all things, and He is the Trustee over all things." [1]

Allah the exalted granted man free will in his actions. That is why man will be responsible for his deeds and choices. Yet, because man's will and actions take place in His dominion, it is next to Allah's decree.

22. The major sins aside from polytheism make the doer a transgressor and disobedient yet it does not put him out of the fold of Islam. If a person deems the sin he is committing permissible or if he denies that it is forbidden, this leads him to disbelief.

23. In terms of our Islamic sources, we believe that we have to understand and interpret the Qur'an and the Sunnah in the way that the Pious Predecessors *(Salaf us-Salih)* understood and interpreted them.

There is no source of religion except for revelation. As revelation is subject to ***"understanding and interpreting",*** which differs

1. 39/Az-Zumar, 62

from person to person, the understanding and practical implementations of salaf is accepted as the criteria in Islam.

"And the foremost to embrace Islam of the Muhajirin (emigrants) and the Ansar (helpers) and also those who followed them with virtue - Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow, to dwell therein forever. That is the supreme success." [1]

The verse says that Allah is pleased with Muhajirin, Ansar and those **who follow them with virtue.**

Allah the exalted set the faith of the Companions as a criterion for the People of the Book who wanted to convert to Islam at the time of the Prophet *(pbuh)*.

"So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allah will suffice for you against them. And He is the Hearer, the Knower." [2]

24. Consensus *(ijma)* is among the sources of the religion. The Messenger of Allah *(pbuh)* said: "My

1. 9/At-Tawbah, 100
2. 2/Al-Baqarah, 137



Ummah will not unite upon error."[1] The consensus of the Companions provides conclusive proof. After the period of the Companions, most of the agreements that are claimed to be ijma are actually the opinions of the majority rather not ijma. As suggested by the investigative *(muhaqqiq)* scholars, because the Ummah has spread to the four corners of the world, it is impossible to reach a consensus of the Islamic scholars anymore.

25. Qiyas (analogical reasoning), with the conditions determined in the Islamic Jurisprudence, provides proof as well. It is essential in order for Islamic law to be convenient for all generations and times and to be able to produce solutions for the problems of the people.

26. Explicit statements conveyed through a successive narration *(mutawatir)* are a matter of creed *(aqeedah)*. Because it means denying what is certain and authentic, one is declared to be a disbeliever for his denial of these after the establishment of proof and removal of doubts. In this regard, torment of the grave is a fact, intercession *(shafa'ah)* is a fact, the descent of Jesus *(as)* before the Day of Resurrection, the appearance of Mahdi *(as)*, the coming of the Dajjal

1. Ibn Majah, al-Tabari

(the false messiah) and Dabbat al-Ard (the Beast of the Earth) are all facts and they will all come true.

27. The knowledge of the Unseen *(al-Ghaib)* is with Allah alone. Allah the exalted discloses this knowledge to whomever He wills among His messengers.

"(He is) the All-Knower of the Unseen and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him." [1]

"Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen, but Allah chooses of His messengers whom He wills. So believe in Allah and His messengers. And if you believe and fear Allah, then for you there is great reward." [2]

The fact that the Messenger of Allah *(pbuh)* reported some signs of the Resurrection means Allah the exalted disclosed the knowledge of the Unseen to him. These narrations are real. They do not conflict with the verses saying the Hour will

1. 72/Al-Jinn, 26-27
2. 3/Ali 'Imran, 179



come suddenly. Allah the exalted mentions the suddenness of the Resurrection and the existence of its indications in the same context.

"Do they then await xcept that the Hour should come upon them suddenly? But already there have come some of its portents; and when it (actually) is on them, how can they benefit then by their reminder?" [1]

28. Obeying the Sunnah of the Messenger of Allah *(pbuh)* is not optional but it is an essential element of the testimony - ***"Muhammad'ur-Rasulullah"*** (Muhammad is the Messenger of Allah). It is a requirement of faith in Allah and the Hereafter to refer all things to the Prophet himself and to his Sunnah (teachings and practices) after his death.

"O you who believe! Obey Allah and obey the Messenger and those of you who are in authority. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination." [2]

Those who deny the Sunnah or who have problems with it are classified into 3 categories:

1. 47/Muhammad, 18
2. 4/An-Nisa, 59



a. The ones who regard the Sunnah as the independent reasoning *(ijtihad)* of the Messenger of Allah *(pbuh)* and consider it identical to an opinion of any scholar. They deem the Messenger of Allah *(pbuh)* a postman and they have no relation whatsoever with Islam.

b. The ones who totally deny the Sunnah and believe that it is all fabricated except for a few narrations. They reject a component of the religion; as a consequence, they have severed all ties with the nation of Islam.

c. The ones who regard the Sunnah as a fundamental component of Islam yet do not acknowledge it without referring it to the Qur'an.

If this attitude leads them to deny the successive narrations (mutawatir), they are deemed disbelievers after the establishment of proof and the removal of doubts.

If this attitude does not lead them to deny the successive narrations and if there is a contradiction between the authentic hadith and the Qur'an - which can only be determined by the people of knowledge - then one of the methods of preference in such a situation is to prefer the



Qur'an over the Sunnah. If a person does not heed the Sunnah because there isn't a regarding ruling in the Qur'an, this is an innovation *(bid'ah)*.

29. Newly invented matters introduced into the religion after the Messenger of Allah, are innovations *(bid'ah)*. The true guidance is to hold fast to the Sunnah of the Messenger of Allah and turn away from the innovations; going astray is to worship Allah through practicing innovations.

"...The best speech is the speech of Allah, and the best guidance is the guidance of Muhammad, and the worst of all affairs are the newly invented matters, for every invented matter in an innovation, and every innovation is a going astray, and every going astray is in Hellfire." [1]

"Those of you who live after me will see a great disagreement. You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is a going astray." [2]

30. There isn't such a notion as 'good innovations' (bid'ah hasanah) in Islam. After the Messenger of Allah *(pbuh)* said ***"Every innovation***

1. Muslim, 867; an-Nasa'i, 1557.
2. Abi Dawud, 4607; at-Tirmidhi, 2676.

is a going astray", categorizing innovations and calling some of them 'good' is a manifest error.

31. Innovations, either in belief or deeds, necessitate enjoining what is good *(al-maruf)* and forbidding what is evil *(al-munkar)*. The ones who continue practicing innovations after being warned through wisdom and good advice, they deserve to be disengaged even if they are Muslims.

"Never a Prophet had been sent before me by Allah towards his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed." [1]

Interaction with the people of innovation can either block the means to public harm *(mafsadah)* or to open the means to public welfare *(maslahah)*; that is why the type of interaction with them

1. Muslim, 50



can be determined by the decision of scholars and opinion leaders who know and analyse the society well. Personal approaches to this issue are not inclusionary; for this reason, they might result in harm.

32. Sufism is divided into two:

a. This is the understanding which prioritizes morality and ethics of Islam, prefers delights of afterlife over this world's, avoids too much sleeping and eating although they are permissible and performs all these within the boundary of the Sunnah of the Messenger of Allah *(pbuh)*.

b. This is the religion of polytheism, innovations and superstitions which suggests that the whole existence is Allah himself *(wahdat al-wujud)*, associates Allah's attributes with their sheikhs, makes people worshippers of graves, whitewashes the secret counsels of Satan and commercializes it as prophecy, regards magic *(illusion)* as miracles *(karamat)*, supposes that what they see at the time of solitude and hunger is a spiritual stage, regards the ignominy and extremism of Buddha and Christian priests – the ones cursed by Allah, as Islamic morals.



No matter what the former is called; it represents one aspect of Islam. It doesn't make a difference to call it asceticism, morality, spiritualism or Sufism. When it comes to the latter, it is an invented lie against Allah through inspirations of devils. It has nothing to do with Islam, regardless of the name given to it.



OUR STRUGGLE

METHODOLOGY

1. Islam is a religion of struggle. Struggling in the way of Allah is a part of our servitude and worship to our Lord. An Islamic struggle needs to be performed with an awareness of servitude rather than only with an understanding of political organization.

2. Islamic struggle is only possible with building a Muslim community *(Jama'ah)*. Building a Muslim community or being a part of it is not optional but it is one of the obligatory duties of Islam.

"… I order you with five commandments that Allah has ordered me. Stick to the Jama'ah (community of the faithful), listen and obey and perform Hijrah (migration) and Jihad for the sake of Allah." [1]

1. at-Tirmidhi, 2863



3. Muslim communities are based on two fundamentals:

a. Unity of Creed: Members of an Islamic organization need to have the same creed.The ones, who are not identical in all details of their creed, are like those trying to construct a building upon an incomplete base.

b. Unity of Methodology: It is a necessity to have the same metholodogy of struggle because struggle means to communicate people principles of inner unity by those who have achieved it and to remove obstacles that are possible to be faced in this path through common predictions and solutions. Struggle of the people who lack unity inside, will turn into conflicts and disputes.

The ones holding the belief of 'unity (wahdah)' by Jalal ad-Din Rumi, start and end point of which is not known, waste their energy and time, which worth a fortune for them in the Islamic struggle, in a course that Islamic law and reasoning would not in any way permit.

The Messenger of Allah *(pbuh)* said: *"Straighten your rows. Make your shoulders and feet adjacent to*



each other. Make your rows straight or Allah will create dissension amongst you." [1]

It is not possible for Islam, which does not accept even a dissension of feet in prayer, to accept the people having division in creed and methodology to be in the same row.

4. It is one of the necessities of Islam to be sincere and genuine in terms of creed and methodology. Servitude is based upon truthfulness. As a part of servitude, building a Muslim community and struggling in the path of Allah also need to have this characteristic. It is necessary for the members of that community to introduce themselves straightforwardly to whom they are addressing and base their brotherhood on truth. Otherwise, this togetherness will be based upon deception, not truthfulness and faithfulness, which are fundamental for building togetherness in Islam.

"O you who have believed, fear Allah and be with those who are true (in words and deeds)." [2]

"Whoever deceives us is not one of us..." [3]

1. Muslim, Abi Dawud
2. 9/At-Tawbah, 119
3. Muslim



Thus, both those gathering under the same roof of a community and those who are nonmembers of that community actualize this principle.

5. The community's functioning is based upon three basics: management, methodology and members. Type of management, decision-making mechanisms and the laws regarding methodology and members, according to what and whom management is actualized and process is determined, need to be specified.

Communities are free to choose their type of decision making process. Some communities prefer single decision-maker management and some others prefer consultation and committee/council management. This can be determined according to time and needs.

Our opinion is that a community with a single manager and specific consultation methods for each section is more productive. Allah knows the best.

6. The most important elements in a community are compatibility and compliance. When 'compatibility and compliance', which function like mortar binding each unit of a



community, is ruined, a name alone will be left over from the community. When the Messenger of Allah *(pbuh)* sent Muadh ibn Jabal and Abu Musa al-Ash'ari to Yemen *(r.anhum)*[1], he said:

"Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion, and you both should work in cooperation and mutual understanding." [2]

7. Communities in no way should get ahead of their Ummah identity. We are primarily the members of the Islamic Ummah and then the members of the community or organization that we are in. When the identity of a community gets ahead of the identity of the Ummah, this organization turns into a sect causing division in the Ummah.

"Truly, this, your Ummah is one, and I am your Lord, therefore worship Me." [3]

8. We see no harm in the names given to the communities, in accordance with the type of work they do, within the boundaries of certain conditions. These conditions are: the name

1. Radi Allahu anhum - May Allah be pleased with them
2. Al-Bukhari, 7172
3. 21/Al-Anbiya, 92



shouldn't be something regarded as improper or prohibited by the Islamic Law and it should be kept in mind that we are a part of the Islamic Ummah.

9. The mission of our community is to call people to the Kalimah at-*Tawheed* which means to worship Allah and obey His Messenger. Because we have undertaken the duty of conveying the essentiality and understanding of *Tawheed* and Sunnah to people, the name of our community is ***the Community of Tawheed and Sunnah.***

10. Because the referral and processing in our community is on a voluntary basis, it is in the form of advice and guidance.

11. The official mass media outlets of our community are the websites ***'tevhiddergisi'*** and ***'tevhiddersleri'.*** Our magazine, which is prepared by the students in Madrasa at-*Tawheed* and our dear teachers through great efforts, and our website ***'tevhiddersleri',*** in which our activities related to calling people to Islam *(da'wah)* are shared, are two main mass media outlets of us. Websites and social media accounts which are indicated to be connected with us in the websites ***'tevhiddergisi'*** and ***'tevhiddersleri',*** belong to our



community; with the other websites or accounts in which our activities are shared, we have no connection except for Muslim brotherhood. Our written works and books are published by 'Furkan Basım ve Yayınevi'.

12. Leading articles published in *Tawheed* Magazine function as a bulletin of the community and reflect the ideas of the community in issues related to creed, politics, morals…etc.

13. Our community does not adopt hierarchical organization in its structure; but morality and ethics of Islam are followed. Parent-child, student-teacher, older-younger, commander-soldier attachment demonstrates a kind of voluntariness-based obedience which includes love and respect. People should be provided with this moral not through imposition but through a sense of responsibility and servitude. This is the teaching method that the Messenger of Allah *(pbuh)* utilized.

14. The purpose of the educational activities held by our community:

a. To make people learn the Islamic creed, repent from the practices of Jahiliyya (ignorance



of divine guidance) that society follow and surrender Allah.

b. To make people learn the moral values of Islam and put these into practice.

c. To establish a relationship based on a Muslim brotherhood among both members and nonmembers of the community by making them get to know each other through social activities.

15. The most important mission of our community is to make young people with tendency towards the study of Islamic religion raise as da'is (who invite people to Islam) within the ***'Madrasa at-Tawheed'*** and to design instructional schedules for skilled students after they are taught basics so that they achieve higher education and are not restricted with limited years of education.

Written work followed in Islamic education:

• Ilm us-Sarf (Arabic Morphology): Emsile, Bina, Maksud

• Ilm un-Nahw (Arabic Syntax): Tuhfetu's Seniyye, Kırk Hadis'in Pratik İ'rabı, Katru'n Neda



Şerhi, Katru'n Neda ayet ve şiirlerinin tafsilatlı i'rabı, Kavaidu'l İ'rab, Elfiyyetu İbni Malik

- Practical Arabic: 'El-Arabiyyetu Beyne Yedeyk'

- Usul al-Fiqh (Principles of Islamic Jurisprudence): Teshilu't Turukat Varakat Nazmı; İrşadu'l Fuhul

- Mustalah al-Hadith (Terminology of Hadith): Beykuniyye Şerhi, Nuzhetu'n Nezar fi Tavdih-i Nuhbetu'l Fiker

- Ulum al-Qur'an (The Sciences of the Qur'an): Menzumetu'z Zemzemi, Mukaddime fi Usuli't Tefsir

- Fiqh (Islamic Jurisprudence): Umdetu'l Ahkam, Mulahhasu'l Fıkhi (Mulahhasu'l Fıkhi kitabının yanında Buluğu'l Meram babları)

- Islamic Creed: Tüm Rasûllerin Ortak Daveti, Usulu's Selâse, Kavaidu'l Erba', El-Veciz, Akidetu'l Vasitiyye, Kitabu't Tevhid, Keşfu'ş Şubuhat, El-Kavaidu'l Musla, uygulamalı olarak Tedmuriyye ve Hamaviyye

- Hadith: 40 Hadis, Sahih-i Buhari

- Tafsir (Quranic Interpretation): Umdetu't Tefsir



16. Our studies related to the Islamic da'wah, Islamic education and organization are avaliable for Muslim women, the other part of the Ummah, without whom the struggle of Islam will be incomplete.

17. Taking an active role in the community

a. All studies of the community are open to everyone no matter if they are or they are not in the community. Our activities are recorded and shared with all Muslim people.

b. Muslims, who regularly participate in these activities and adopt the teachings of first *Tawheed* and then morals and ethics of Islam, can take part and be active in the community.

c. What is required is to have no dissension related to creed and methodology, follow the rules of obedience, compatibility, self-devotion, dignity, decency and etiquette which are taught as the moral principles by the community, be open to advice and take heed of and obey the best speech (the speech of Allah).

d. Being a part of the community is based on voluntariness. If there is a request by our brothers and sisters, who regularly participate



in the activities held by the community and who adopt the aforementioned moral principles, they can voluntarily take part in the community and help other brothers and sisters in their studies.

e. Leaving the community is on a voluntary basis as well as taking part in it. We believe that imposing material or spiritual sanctions on the ones who want to leave the community or return back to passive visitors is not right.

f. We deem those people, who leave the community, our brothers as long as they preserve the Islamic creed and morality and we remain faithful to them. If they ruin their creed and morals, speak out against their Muslim brothers and do not uphold the Muslim brotherhood, we cut our ties with them and keep them away from our organization. The people of knowledge will decide on it.

g. A Muslim can be suspended from the community as well, due to problems in creed, methodology and morality.

18. We believe that Muslim women should take part in the community due to their own deliberate choices with a sense of self-identity



and individuality, not by reason of being a wife of a community member. Contribution, participation and servitude of women even during the hardest situations such as hijra (migration) and jihad (fight in the way of Allah) at the time of the Messenger of Allah *(pbuh)* should guide them to the right way. We need to change our understanding of ***'the role of women'*** inherited from the Jahiliyya which is not compatible with the divine revelation.

19. Each and every Muslim is a caller to Islam. They need to convey what they know to people in compliance with the command of the Messenger of Allah *(pbuh)*: ***"Convey from me even if it be one verse".*** People of knowledge alone should talk about the issues related to Islamic jurisprudence *(fiqh)*, politics and relations between Islamic communities which are apart from the Islamic da'wah. This can be achieved by referring those with questions in such issues to the people of grounded knowledge.

Our purpose is to raise awareness of all our brothers and sisters and to provide an inclusive educational program on Islamic issues. Everybody can talk about the constants of Islam such as "prayer is compulsory", "polytheism is the greatest



sin", "supplication to others besides Allah and calling upon them is polytheism". Issues that might change depending on the situations require far-reaching knowledge, cautious interpretation and an understanding of the event and the person, that's why these can be managed only by the people of knowledge.

20. We give importance to suggestions and complaints of our brothers and sisters from the community, who are consistent in the programs focusing on Islamic creed, morality and personality, put these into practice and provide active support to the studies, and we substantiate our decisions after consulting them.

21. Our community's understanding of inviting people to Islam is to convey aforementioned fundamentals of *Tawheed* and Sunnah to people in an explicit, straight and genuine manner. In order to achieve this, we consider one-to-one conversations as primary. In addition to this, we believe that it is necessary to use all ways permitted in Islam to communicate this invitation to people. We actively utilise written, verbal and visual mass media tools in our invitation as well.



22. We believe that mosques linked to the Directorate of Religious Affairs in the country we live in function like Masjid al-Dirar (the Mosque of Dissent). Attendance in the existing mosques, which is covered in Surah at-Tawbah, verse number 107[1] is a matter of Ijtihad.[2] We believe that it is indispensable to build mosques (masjids) based on righteousness in which the verses of Allah are recited, the believers are purified and the Book of Allah is taught together with wisdom.

23. The list of the books which are considered to be appropriate for the educational curriculum of our community is shared in ***'tevhid- dersleri.net'.***

24. We base our creed and methodology on explicit and decisive statements *(muhkam)* from the Qur'an and the Sunnah. We base our da'wah on these statements and invite people to Islam through these verses.

"It is He who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is

1. "And as for those who put up a Masjid by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars." (At-Tawbah, 9:107)
2. Making effort and endeavor in order to achieve presumption regarding a law (hukm) of the Shari'ah.



deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking discord and seeking for its hidden meanings, but none knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: 'Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.' " [1]

Decisive statements *(muhkam)* occur several times in the Qur'an; they have only one meaning and those in whose hearts there is deviation from the truth cannot interpret them in a way that will suit their own purpose.

25. Allegorical statements (mutashabih) may cause people to slide back, get confused and their hearts to deviate from the truth. We do not refer to these verses, placed in the Qur'an for the purpose of trial by Allah, in our da'wah process. If they are introduced by others, we believe:

a. It is necessary to reply them saying: the decisive statements *(muhkam)* are the foundations of the Qur'an and we should take heed of them; for the allegorical statements *(mutashabih)*, we should say *'We believe in it; all is from our Lord'.*

1. 3/Ali 'Imran, 7



b. It will be good if the people of knowledge respond in order for truth to come and falsehood to vanish.

c. It is necessary to turn away from these doubts without giving an answer if it will lead to an irrelevant and unnecessary conversation.

Doubts come from Satan. This is a trick of Satan to cause confusion in the minds of the monotheists (muwahhidun). The doubts were manifested in the period of the Companions. Doubts arose at the time of the Companions as well, yet revelation reminded them of the decisive and explicit statements without answering/ resolving the doubts.

Some idolators said; ***'You claim that you seek Allah's pleasure. Yet, you do not eat what Allah causes to die, but you eat what you slaughter.'*** This doubt confused the Muslims' minds. Allah the exalted sent down the command *(hukm)* again which was indicated through a decisive verse beforehand instead of answering the doubt.

"Do not eat of that on which Allah's Name has not been pronounced, for surely it is disobedience. And certainly, the devils do inspire their friends to



dispute with you, and if you obey them, then you would indeed be polytheists." [1]

Through this verse, a principle is taught to the Muslim communities. Decisive statements from the Qur'an and the Sunnah are communicated as an answer to doubts.

26. The ones, who base their Islamic da'wah on resolving each and every existing doubt, will begin to feel doubtful in their creed when they fail to answer a doubt and deviate from the true path each time devils inspire their allies to dispute with them.

27. We do not refer to the ideas of the Islamic scholars when it comes to the fundamentals of the Islamic creed and methodology and calling people to these fundamentals. We believe this manner is wrong and it paves the way for a greater evil. History of Islam is full of people titled as ***'scholar'*** who adopted any kinds of opinions. When you base your belief on the ideas of a certain group of people, somebody else might adopt just the opposite believing that it is Islam and say ***'This is an Islamic scholar as well'.*** We believe that today's existing problems result from comparing the

1. 6/Al-An'am, 121



opinions and fatwas (a universally applicable religious law issued by an expert) of different Islamic scholars.

The fact that an Islamic scholar lived in the past does not make his opinions significant. Three years later, scholars (!) of the past will be today's false men of religion (who deceive in respect of Allah) and false leaders (who lead people to astray from the way of Allah). History and who lived in the past should be referred to the Qur'an and the Sunnah which are the only criteria set for us till the Day of Judgment and only about what we will be questioned.

28. The most serious obstacle to the progress of the Islamic struggle is confining it to a single domain and rejecting or belittling the other domains. Islamic struggle means to strive hard in the cause of Allah *(jihad)*. This can be fulfilled sometimes by fighting, sometimes by conveying the message of Islam, sometimes by setting a good example to others or by supporting Islamic movement with wealth.

"So do not obey the disbeliever, but strive against them with the utmost endeavor, with it (the Qur'an)." [1]

This verse tells us that calling people to the Qur'an and its truths is striving in the way of Allah *(jihad)*.

"Verily, Allah has purchased of the believers their lives and their properties for the price that theirs shall be the Paradise. They fight in Allah's cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success." [2]

This verse tells us that fighting and spending wealth in the way of Allah is another kind of jihad price of which is the Paradise.

The Messenger of Allah *(pbuh)* said:

"Use your property, your persons and your tounges in striving against the polytheists." [3]

1. 25/Al-Furqan, 52
2. 9/At-Tawbah, 111
3. Musnad, 15785; Abi Dawud, 2504; an-Nasa'i, 3096



We, as the Community of *Tawheed* and Sunnah, are a community of da'wah whose mission is to call people to Islam by declaring the fundamentals of *Tawheed* and Sunnah clearly.

29. All Muslims struggling for the *Tawheed* and the Sunnah in any place around the world are our brothers and sisters. We treat them in accordance with the principles of the Muslim brotherhood and we love them. We are pleased with their presence and we believe that each organization and entity serving the religion of Allah is good for Islam and the Muslims. Except for brotherhood in Islam, we have no connection and relationship with the organizations striving in the Islamic areas.

30. The unity of Muslims means for them to be a single Ummah, share the same Islamic creed and strive for exalting the name of Allah. Since they all serve the same purpose, each one of them should consider their brothers and sisters grabbing the other end of the burden of da'wah and the fact that they serve in different areas of the world shouldn't be a reason for them to rival and dispute.



We believe that a physical and organizational unity of Muslims is not possible due to time, space and conditions. It is more realistic and practicable to have a unity in basics, cooperate in righteousness and help each other in deeds and actions.

31. Presence of different Muslim communities, which are united in the fundamentals of *Tawheed* and Sunnah and which strive in order for this divine call to spread on the earth, is helpful for Muslims.

A more far-reaching and inclusive area will be constituted for Muslims through diversed methods and specialization in different fields of servitude, as long as there is an awareness to know and help each other.

32. Fighting in the cause of Allah *(jihad)* is one of the obligatory duties of a believer just like prayer *(salah)*, alms *(zakat)*, fasting *(sawm)* and other religious duties. Our disapproval of the creed and methodology of the present jihadist communities is related to the communities themselves not to the concept of jihad itself. We believe that the mentality which deems us



against Islamic jihad just because we criticize these jihadist groups is a sick mentality.

As the Community of *Tawheed* and Sunnah, we do not consider a Muslim brother, who criticize us due to some of our actions, as if he is denying the Islamic da'wah or the principles of enjoining what is good *(al-maruf)* and forbidding what is evil *(al-munkar)*. That's why we believe that our criticism should not be interpreted as denial of jihad. Islamic concepts and foundations are apart from the communities who claim to carry these out. No concept of Islam can be under the sole control of an organization or community.

33. We believe that developments starting with the invasion of Afghanistan and followed by Iraq, Syria, Libya, Egypt and currently Yemen need to be followed carefully. The conflict in these regions is not good for Islamic movements, it is not possible to make da'wah and what's more, jihad is not fulfilled in the right way. The Messenger of Allah *(pbuh)* used to determine himself the steps he would take and the stages he would initiate. He used to strive in a field, frames of which were specified by him. He used to initiate or conclude a phase depending on his own foresight not due to the provocation and oppression by the

polytheists. We are aware that determination of phases compatible with today's world is a matter of *ijtihad*. It is obvious that each organization embraces a different understanding about the Islamic responsibilities, which are dependent upon power and strength, and thereby will go through a different process. That's why we do not absolutize our preferences regarding the determination of phases and we believe Muslims should respect each other's decisions in this kind of issues.

34. We are aware that we are performing our Islamic da'wah in the most complicated region of our time – the Middle East. It is a fact that the intelligence services are all over, tawagheet (i.e. tyrants around the world who go beyond their limits) make secret plans and the people who look similar to us and who speak the same language we speak give support to this transgression. This reality should be kept in mind while establishing relationships with groups or individuals and while performing activities and actions.

If knowing this impedes a Muslim from his duties and responsibilities, leads him to accuse other groups except for his group to be involved in the conspiracy theories, causes him to link



any mobility to the tawagheet around the world and attach them almost a godly attribute, then we believe this is a sign of a disease in the faith. We believe those ignoring the realities of our region and behaving as if we make da'wah in the abode of peace, suffer from negligence and superficiality.

35. The duty of the Muslims is to worship Allah alone, invite people to worship Him alone and patiently persevere in this path. In return for this, Allah's promise is to grant them to be successors *(calips)* upon earth and give them power and security.

"Allah has promised those among you who believe and do righteous good deeds that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the rebellious." [1]

People and organizations should not leave their duty aside focusing on the promise of Allah

1. 24/An-Nur, 55



alone and setting it as their ultimate goal. Making hasty attempts despite unfavourable conditions results in failure and even losing what is in hand.

36. The history of the Islamic Ummah is a source of honor and glory. We protect our history and benefit from it. We know that the history and the historical events do not serve as evidence. We believe that the historical events need to be classified as authentic and fabricated by being referred to the metholodology of hadith evaluation and an importance need to be attached to the authentic narratives unless they conflict with the Qur'an and the Sunnah. None of the historical incidents should be treated as if it were a verse from the Book or a hadith from the Prophet *(pbuh)*.

37. We preserve our positive thoughts about the prominent Islamic scholars of the past and we ask Allah for what is good for them. We believe that none except the Messenger of Allah *(pbuh)* provides evidence for us; therefore, their sayings and actions need to be referred to the divine revelation. Following the Islamic scholars and having affection and respect for them is far different from regarding them as the absolute authorities as if they were prophets.



38. We love and respect the four Imams, whose medahib (schools of thought within the Islamic jurisprudence) have reached the present day and mujtahids (Muslim jurists qualified to exercise Ijtihad) because they disciplined and simplified the Islamic jurisprudence.

39. The door of Ijtihad is open until the Day of Judgement. It is necessary for those possessing the required proficiency and knowledge to exercise Ijtihad by taking the needs of time into consideration. Neither Ijtihad nor the stages of knowledge belong to a particular group of people lived in the past. That is the grace of Allah, which He bestows on whom He wills.

40. There are two prominent implementations regarding the Islamic jurisprudence in the history of Islam:

a. Common people ask and learn about their duties/obligations according to Islamic jurisprudence from the Islamic scholar living in their region.

The fact that the person, to whom questions are being asked, changes and is succeeded by another person with different preferences, does not give harm to common people. The Messenger

of Allah *(pbuh)* would send his companions to particular regions and then he would change them and it is known that companions of the Prophet had different tendencies in the issues regarding the Islamic jurisprudence.

b. People follow a particular school of thought *(madhab)* of a mujtahid imam whose fatwas and hukms have been recorded and do not step out of this line.

We, as an organization, prefer the former, yet believe that the latter is legitimate as well. We are not against following a particular school of thought but deeming it a religion and showing bigoted adherence *(ta'assub)* to it. What we are against is the bigotry which leads people to not to pray behind the followers of a different madhab, believe that it isn't true to get married to them and, for the Sunnah of the Messenger of Allah *(pbuh)* which conflicts with their madhab, utter a sentence such as ***"it must be nullified, weak or it must have been given a wrong meaning".***

41. The main purpose of our studies as a whole:

- To determine, educate and guide Muslims



who have a pontential to devote themselves to the Islamic da'wah.

• To make contribution to the resolution of the problem of education because of what monotheist Muslims in Turkey are suffering hardships.

• To progress in a systematical and planned way until the fundamentals of *Tawheed* and Sunnah reach every corner of Turkey.

• To become competent enough to use all legitimate (according to Islam) tools professionally and autonomously in order for Islamic da'wah to spread.

• To make contribution to the spread of the Islamic da'wah all around the world, in particular Europe.

• To perform the tasks of uniting as 'One Ummah', cooperating and leaving dispute through establishing common work areas with the Muslims sharing the same Islamic creed.

• To remedy our deficiencies and give each other advice by coming together with the people sharing the same beliefs with us.



• To bear patiently what Allah decrees for us in this path, close ranks as Muslims and keep the trusts (amanah) of the Muslims safe which they left behind.

The Community of Tawheed and Sunnah

لا إله إلا الله محمد رسول الله

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Notes

May the peace, mercy and blessings of Allah be upon those who follow the true guidance. We are a community whom Allah bestowed His true guidance, made successful in serving His religion and who fear committing sins and seek the mercy of Allah. Our call to Tawheed and Sunnah, in which Allah made us successful, spread thanks to Allah's favor. Surely, the principles we gave voice to were not new. It was the common message of the Prophets starting with Adam *(as)* and ending with Muhammad Mustafa *(pbuh)*. We did our utmost to call people to this message. For millions of people unaware of this call, it is we and our call that remained unknown; and for those aware of this call, it is we alone that remained unknown. As we started inviting people to the religion of Allah, divine Sunnah also began to process. Rulers who rebel against Allah did not like to be warned of the imminent torment – just like the tawagheet of the past. Being reminded the truth, they were disturbed and there started the inevitable hostility between the people of truth and the people of falsehood.

The question was flooding into the minds: 'Who were these people and what did they want?' Everybody threw something different into the pot. As the love of the lovers grew bigger with each passing day, the hatred of those annoyed by the invitation of Tawheed and Sunnah was reflected in their language; surely, what they hide within their breasts is much greater.

We prepared this introductory text as a heartening reminder to those who set their hearts on this invitation, as a frank and straightforward answer to those who were curious about us and made a search with questions in their minds and as an announcement to the enemies of this invitation that we are not discouraged and we will do our utmost to call people to this truth.



